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Hot Shots



FOR
THE
INTELLIGENT

TESTIMONIALS

FROM A NATIONALLY KNOWN COMMISSIONER OF LABOR

Detroit, Mich., Dec. 14, 1914.

Dear Sir:—"Hot Shots" is replete with sane and fundamental suggestions on many of the Social and Economic evils of the day. The wide circulation of your articles on the Relation Between Capital and Labor, must eventually result in a better and clearer understanding between employer and employee. I heartily approve of your efforts along the lines indicated in My Platform.

(Signed) MALCOLM J. McLEOD,
Six Years Commissioner of Labor in Michigan.

FROM THE GOVERNOR OF MICHIGAN.

Big Rapids, Mich., Dec. 14, 1914.

My Dear Mr. Hogan:—I have your letter of the 10th, together with a booklet and several leaflets. I am sure you must be disappointed in the result of your conference with me, but my friend, I have been working night and day, Sundays included, and I find it impossible to keep even pace with my work. Our conference at Lansing was inspiring, and I can assure you that I am interested in the work you are doing. I write this letter in order that you may know that I am not unmindful of your efforts.

(Signed) WOODBRIDGE N. FERRIS,
Governor.
Pres. National Gas, Electric Light & Power Co.

FROM THE HEAD OF A FAMOUS FRATERNAL ORDER

Port Huron, Mich., Dec. 15, 1914.

Dear Mr. Hogan:—Hot Shots is an unusually attractive and interesting booklet. You are working along lines of great moral uplift and your reviews on various subjects surely tend to produce a better understanding of real conditions in Society.

I heartily subscribe to My Platform, and wish you all kinds of success.

(Signed) GEO. S. LOVELACE,
Great Commander of the Maccabees.

FROM THE PRESIDENT OF THE LARGEST STOVE WORKS IN THE WORLD.

Detroit, Mich., Dec. 11, 1914.

Dear Sir:—In reply to your inquiry of the 10th inst., will state that I have read, with considerable interest, the pamphlet enclosed and believe without doubt, that you are conducting a splendid movement that is bound to be productive of excellent results. The character of the articles appearing in "Hot Shots" is excellent, and the articles are well calculated to command careful reading and produce a splendid effect.

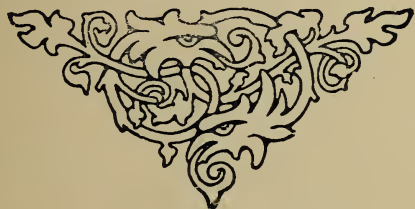
(Signed) JEREMIAH DWYER,
Pres. Michigan Stove Works.

And many others of similar import.

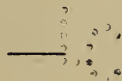
Hogan, John F.

HOT SHOTS

— from —
THE GATEWAY



Danger.
The Yellow Press.
Our Political Quacks.
The Socialist.
The Cancer on Labor's Breast.
Public Opinion.
Trusts and Combinations.
The Living Wage.
Strikes and Lockouts.
Old Buccaneersing Captain of
Industry.
The New Captain of Industry.



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by
JOHN F. HOGAN, Publisher
The Gateway Magazine
Detroit, Mich., U. S. A.

MY PLATFORM

- To combat Socialism.
- To uphold our Representative Form of Government.
- To safeguard rights of Life, Liberty and Property.
- To promote respect for Constituted Authority.
- To assist in a better mutual understanding between Capital and Labor, Rich and Poor, Employer and Employee.
- To sustain workmen in their demand for Just Compensation.
- To support Employers in their right for Reasonable Profits.
- To make clear that the interests of both sides are mutual, and based on Loyalty in its broadest sense.
- To advocate Individual Initiative as the basis for all Social, Industrial and Political Progress.
- To Defend Integrity of Family, Love of Country, Reverence for God.

JAN -2 1915

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YOUR PLATFORM TOO—?
THEN JOIN THE GATEWAY MOVEMENT



DANGER!

From the Indifference to God.
From the Discontent of the Poor.
From the Extravagances of the Rich.
From the Disregard for Authority.
From the Tendency towards Pure Democracy.
From the Dissatisfaction with Representative Democracy.
From the Suspicion of our Courts.
From the Red Flag of Socialism and Anarchy.

STOP! LOOK! LISTEN! ACT!



ROUSE, ye Defenders of our Republic!

Open your eyes to the approaching danger!

Cast your eyes backwards a hundred years to France.

Note the causes that led up to the bloody French Revolution.

Analyze them.

Observe the indifference to religion, the lack of reverence for God and His Teaching; the insane desires for the things of this world.

Go deeply into the habits, the pleasures, the pastimes of the people; study them in their homes; in their lives, open and private; mark the breaking up of family ties.

Do all this.

Then, look at present conditions in the United States.

What do you see?

* * *

¶ The interests of capital and labor are mutual—each needs the other.

¶ More than 50 000,000 of our people are non-church goers; yet, it is conceded that the principles of morality are based on Religion.

What will our children become?

What causes this unrest of ours?

Why the high cost of living!

Why the great prevalence of divorce?

Why the flaunting of extravagances?

Why the lack of Religious belief?

Why the disregard of authority; the disrespect and suspicion of our courts?

What is driving us toward a government of Pure Democracy?

* * *

¶ Will you submit tamely to the overthrow by the mob of our government of Representative Democracy? A government devised and instituted by noble, patriotic founders of this grand Republic.

* * *

¶ I love this country of ours. Do you?

Then fight this mob of Socialists, Industrial Workers of the World, Anarchists, Political Quacks, and Agitators, the Ignorant and Unthinking.

Fight them—but not with the gun.

Fight them by educating and arousing our patriotic people to the dangers that slowly but surely are entering on their work of destruction.

* * *

¶ The Man of Wealth cannot see these changes—he is too much engrossed in the ledger.

¶ He goes to his office in an automobile, secludes himself from all but his associates.

¶ Politicians, not statesmen, rule the country.

lunches at the club with his intimates, then drives home in his "Packard."

¶ During the evening he is mingling with those of his social position. All this time, high-salaried secretaries protect him from the "rabble."

His vision is clouded by his own environments.

He is to be pitied.

He does not know what goes on underneath the surface.

The back streets of his city are unknown to him.

He is blind to the great changes coming over the people.

¶ All too late, he faces—what?



¶ "The people shall rule," says the political quack. Of course.



The Yellow Press is the Great American Leprosy.



LEPROSY, Leprosy !

¶ We pity, yet we curse ! You, reader, shall be the judge; and we ask in God's name why you permit yourself to be taken in, year after year? Leprosy, leprosy, the great American lepers, the yellow journalists!

Unlike the lepers of old, the modern yellow journalist is not found in the out of the way places of this world, shunned, despised; but he lives in a gilded palace, rich beyond the dreams of avarice.

Stranger still, he loathes the very ground on which the poor walk, yet with the black lie in his heart, praises the poor to the skies but is careful that they never meet his wife, son or daughter !

¶ The great American leprosy, yellow journalism !

* * *

¶ This American leper usually starts life cringing around the gate, with his hand out and his tin cup; begging and sucking around passers-by for alms; his leprosy is cunningly concealed and his voice is one sad whine at the sorrows of the poor !

¶ As he gathers up his copper coins by the bag, little by little he deserts the people

¶ The I. W. W. say the employing and the working classes have nothing in common. The I. W. W. lies.

that created his riches, moves from humble lodgings on the east side, to a mansion near or on Fifth avenue; but his bleat about the common down-trodden poor is now second nature, and over and over again he tells the story of the enemies he has made !

¶ And his touch is death !

* * *

¶ You must not tell the people the truth; it hurts their pride, their egotism, their conceit ! However enormous that self-puffery inflate it, in your columns, and then—

¶ The Almighty Dollar !

¶ Is that the god of the yellow press?

¶ Exactly.

* * *

¶ Recently, the nastiest New York paper backed down completely on its time-honored policy of making gods out of union men. Why? Because seven of the largest department stores went to the business manager of that paper, and laid down the law that, in the car strike if the paper didn't quit quacking about the wrongs of the carmen, the department store advertising would be withdrawn. And the paper quit !

¶ Not only quit, but some time later, when one of the department stores peremptorily discharged employes right and left, for attempting to form a union, this great friend of the working man had not a word to say—stood mute !

¶ This cringing paper even expressed the utmost deference for the managers of the big store and withdrew all attacks on wealth, forgot to quack, quack, quack for

¶ On which side do you stand—Society or Socialism?

the workingman, because for the time being quack, quack, quack did not p-a-y !

* * *

¶ In other words, quack journalism is a "graft"?

¶ Pure and simple, and at heart the great yellow lepers loathe the common people they profess to admire ! Their lives are spent in gilded castles, their golden mountains rise higher and higher, and their hypocrisy stinks to the skies.

¶ Yet, they direct our national destinies, you will at least admit that?

¶ For value received, yes indeed !

¶ By means of a defiant note of malice, cheap cynical tones, condemning unheard those with whom they do not agree—that is the way the quack paper rules the mob.

¶ Flatter the mob, never tell the mob the truth. Hold the mob in contempt, but praise it to the skies—such is the morality behind the issue.

* * *

¶ Give us signs by which we may know the monster.

¶ Editorials that yell; that urge young men to save as much as they can as the sign of worldly success; anti-British passion run mad; anti-Irish passion run wild; hatred of orderly administration of justice; tips on the races; glorification of crime and criminals; support of divorce, incest, lust, bigamy, if the people would stand for it; rape of your wife, if the people would stand for it; seduction of your daughter if the peo-

¶ Before VICE can be eliminated, NATURE must change its machinery.

ple would stand for it; anything in short that the people are willing to count noses in favor of; without God, country or flag, as truly as the I. W. W. such is the yellow leper journalist !

* * *

¶ The long suit of the leper journalist is thus: "What will the people stand for," not, "What is right?"

"Does it pay" takes the place of "Should it pay?"

One shriek over the downtrodden poor "pays" better than a little common sense.

Class prejudice, religious prejudice, hounding of Jews, mockery of Christ—Blasphemy of God Almighty would find its place in the yellow leper journalist's paper, if he felt that "there is a dollar in it!"

¶ Is all this leper journalism an art?

¶ No, a trade, like that of the safe-blower or bank burglar.

¶ Is it true that in his 'Frisco days, Hearst used to print **whore house** stories, as his finest judgment of "what is worth while?"

¶ The best answer is to go to Washington and bring out the files of the 'Frisco "Examiner."

¶ But times have changed have they not?

¶ **Very, very much changed**; you see, when a man's 50, he no longer considers **important** what he liked when he was 21. Such is human nature !

* * *

¶ Have you any ideals left? You seem to have none !

¶ I am still old-fashioned enough to think that common honesty pays !

¶ The producer of immoral plays will continue to present them as long as it pays.

¶ Yes, in the new journalism it will be shown to pay.

¶ What, then, would you aim to bring about?

¶ "The Gateway" says to all: Men of America, stand on your own feet; do not take your principles ready-made from your quack teachers; disbelieve a newspaper when it tries to construct through newspaper-made laws, great ballots manufactured in its own columns; crusades; fakes; machine-made politics; think twice of its criticisms; for you are neither hero nor fool; you Americans have good instincts, aim to be informed, are willing to be taught; but do not be led and mislead by the fawner, the cringer, the flatterer, who tells you that you are little under the stature of demigods.

¶ Would the public support such a newspaper?


¶ Would a hungry dog eat a beef-steak?



¶ The education of a child begins at the beginning of life.



Our Political Quacks.

“HOOT the bunk into them.”
“Fill ‘em up with hot air.”
“They’ll stand for it!”

With a sneer and a wave of his hand the politician calmly dismissed the “spellbinders” from further instruction.

¶ The “spellbinders” thereupon proceeded to “shoot the bunk” and the gullible public just as promptly proceeded to “eat it up.”

¶ And so the great political game of “educating” the people went merrily on.

* * *

¶ When are you going to call a halt on these political “quacks,” and demagogues, Mr. Easy Man?

When are you going to wake up and be a man, not a “dub?”

¶ You neglected your duty at the polls by staying away or else by permitting your passion or your prejudice to overrule your calm judgment—if you ever had any.

You respect the man who enslaves you rather than the man who sacrifices everything for you.

You admire politicians who “put it over” on you.

By your indifference you relaxed your vigilance, permitting liberty to be imperiled and license to take its place. You rouse yourself in a moment of indignation—then for-

¶ Where are our old fashioned mothers?

get all about it. You are carried away by the slogan, "The People Must Rule"—and madly denounce the man who stands up for his constitutional rights.

* * *

¶ The political problem today is to sweep this "quack" from the face of the earth. That is your duty, Mr. Easy Man. Will you do it?

* * *

¶ The idea of liberty, equality and fraternity has too long been given a warped conclusion. John A. Sleicher of Leslie's Weekly, one of the boldest and intelligent of our national editors, a man with a constructive policy, uses for a subline for his paper the striking bulletin: "Let the Intelligent people rule."

¶ The Gateway Magazine long ago coined the slogan, "For the intelligent." And this magazine has never for one moment during all its hard, upward fight for true Americanism and fair-play, seen fit to haul down its flag, or modify its principles.

* * *

¶ The great social fact of the hour is that all Americans are not fit to rule; in fact "let the people rule" is a piece of political quackery exploited by Roosevelt, to his everlasting shame.

* * *

¶ How to live right is a problem today.

¶ Certainly the people should rule. "All" the people "all" the time. Let us see what this means.

Blacklegs, paupers, criminals, Indians, insane cases, paralytics, thieves, whore masters, seducers, lepers—

Let the people rule, says Roosevelt. Political quacks, yellow editors, bums, hobos, red socialists and members of the I. W. W. All are "fit" to "rule" these United States. Has not the great Roosevelt said it? And is it possible for him to make an error in judgment?



¶ Individual initiative is the basis of all political and industrial progress.



The Socialist.

WHAT does the Socialist stand for?
Here is his **doxology**. Read it, study
it, take it to bed with you—then ask
yourself, do I want his ideas to rule?

A Socialist Doxology.

I am a **Socialist**;

A **red card Socialist**.

I believe in **free land**,

And **free lodging**,

And **free love**,

And **free liquor**,

And **free support** from the state.

And all the **free speech** I need to abuse
other parties with.

I **hate** the laws;

They are unjust;

I am **down** on the government.

It is tyrannical;

I **howl** against the courts—

They are rotten;

I **condemn** the banks,

They rob us;

I am **against** the flag;

It is an emblem of tyranny and oppres-
sion;

I **love** the Appeal to Reason and all the lit-
tle Socialist papers,

They are my earnest advocates.

¶ This is the day of the wild-eyed, half-
baked reformer who "knows it all."

I hate the courts with a terrible hate,
They give my friends hell for using
dynamite; .

I despise the Christian Socialist,
For letting the Barnes cat out of the bag;

I despise wealth,
If the other fellow has got it;

I love Bebel for telling us what women are
for,
And I doubly love all the Socialist papers
that silently endorse what he says.

I hate all business men,
They are thieves;

I denounce the church,
It is unholy;

I despise God Almighty,
For not giving us Socialism in the begin-
ning of the world.

In short, I am against everything that is or
ever has been.

It is all wrong, and to get right we must
start at the bottom and create all
over again. That's what we're going
to do, see if we don't. Hurrah! for
Socialism. Don't you see it's got to
Come?



¶ If Vice can be eliminated, why was it not
done centuries ago?



Pity the Socialist.



OCIALISTS should be kept out of office, because:

- ¶ The doctrine of Socialism is based on a fallacy.
- ¶ Socialism means the overturning of society.
- ¶ Socialism is impracticable and impossible as a form of government.
- ¶ Socialism promises everything and can give nothing.
- ¶ The Socialists are professional agitators.
- ¶ Socialism has done much to disturb the workingman in his work.
- ¶ The Socialists make workingmen dissatisfied without possible benefit.
- ¶ Socialists have come between the employer and employe to the harm of both.
- ¶ Socialists are destructive, not constructive.
- ¶ Socialist leaders are purely self-seekers.
- ¶ Socialist leaders have been constant in their efforts to get and hold office, and it is the same few from year to year.
- ¶ Political office-seeking is the business of the Socialists.

¶ If you want brain food, read *The Gateway* from cover to cover.

¶ Class hatred and antagonism is a shibboleth of Socialism.

¶ Socialists try to make people believe that the employer is an oppressor and enemy of labor.

¶ Socialism makes hypocrites, dishonest men, because it promises "something for nothing."

¶ Socialists have no conception of how to handle city or county funds.

¶ The case against the Socialists has been proven very strongly.

¶ We want our institutions well managed, and Socialist leaders are not capable of doing it.

¶ We want adequate protection against the criminal of various kinds.

¶ We want competent officials, as well as honest ones.

¶ City government should be for all the people, and not for a clique.

¶ Public money should be used judiciously for public purposes, and Socialists are not qualified to do it.

¶ Political henchmen without other qualifications than ability to gather votes are undesirable in public offices.

¶ Socialism differentiates human beings into the masses and the classes.

¶ Socialists are fanatical and bigoted.

¶ The Tango is the invention of the Argentine bawdy houses.

¶ The welfare of yourself and your family is in jeopardy from Socialists in office.

¶ Your taxes should go where you intend them to be spent.

¶ The money squandered by the Socialists in the past has been the taxes of the people; why let them dissipate any more of it?

¶ Every Socialist in office means not only incompetence, but that this office cannot be of the real benefits to the people it should be.

¶ Socialists have no civic pride; with them it is Socialism versus everything else.

¶ Socialism is a dangerous preachment, opposed to the welfare of the city and county.

¶ Socialists misrepresent by saying that they study the wants of others; they only look after their own selfish interests. The rest is a delusion.



¶ The rich man is steward of his wealth.



The Cancer on Labor's Breast.

¶ Let us see what the I. W. W. represents.

In A GENERAL WAY:

Syndicalism, which is a species of anarchy.

War on trades unionism.

The general strike.

MORE SPECIFICALLY:

Destruction of business.

Destruction of prosperity.

Destruction of all established Government.

¶ Denial of any common interest or possible good understanding between employers and employees.

Desecration of the American flag.

Dynamiting.

Sabotage.

Arson.

Murder.

* * *

¶ The trades unionists show a more intimate knowledge of the situation when they characterize the I. W. W. as the "I Won't Work Movement."

* * *

¶ Whither Goest Thou, Heaven or Hell?

¶ The I. W. W. in Chicago circulates a text-book on Sabotage, giving a scientific method of hurling trains from the tracks by centrifugal force, thereby causing wrecks and loss of life.

Isn't that murder?

¶ This text-book circulated by the I. W. W. also gives various chemical formulas for starting fires, and hints are also thrown out about "unostentatiously" removing hated foremen and drivers to a "better world." Wouldn't you call that arson and murder?

* * *



¶ Disregard of the Golden Rule is the cause of present wrongs.



Public Opinion.

¶ Public opinion years ago was not so well understood nor so thoroughly crystalized as it is today.

* * *

¶ Publicity is not an unmixed good, but it is also not an unmixed evil. It is a two-edged sword; it cuts both ways. A good deal depends on the man who is handling the weapon.

* *

¶ If you haven't something pleasant to say to the public, it's a pretty good rule not to say anything. The old idea of "making the public like it" was brutal and uncharitable to begin with.

But, what is more to the point, it was unbusinesslike. It was founded on the mistaken idea that good will wasn't worth anything in dollars and cents.

* * *

¶ Some editors, no doubt, abuse their power, and so do some public service corporations.

* * *

¶ Sometimes silence is the best sort of publicity. That sounds like an Irish bull, but it's true just the same. If you just refrain from making the hot retort you meant to

¶ Peace without justice is impossible.

make, when your feelings were roused, it's astonishing how glad you'll feel, sometimes a week later.

* * *

¶ The silent man nearly always has the best of an argument anyway.

* * *

¶ The letter that wasn't written is often the letter that got the business.

* * *

¶ The favor that wasn't asked is often the favor that's gladly given.

* * *

¶ People cool off in the face of a strong but good natured silence.

* * *

¶ The man who is continuously laboring to get an editor to print something the latter doesn't want to print and which the public doesn't want to hear, is wasting his time.

* * *

¶ Some men are so constituted that they always approach a business deal by an underground tunnel.

* * *

¶ If they wish to accomplish a simple business transaction, which might be completed by walking half a block, they prefer, instead, to travel several roundabout miles before

¶ The right of a man to provide for his family is a natural right.

coming to the point. That was considered "astute" 20 years ago, and in some instances is attempted at the present time.

* * *

¶ If your story is worth telling, it's something the public will be glad to hear and the editor will be glad to get it. And it's a perfectly simple matter to get it printed.

* * *

¶ You can lead public opinion, if you're frank and fair; or you can even lead it if you sugar-coat some of the hard, unpleasant facts of modern business life, by calling attention to some facts which aren't pleasant. But you can't **bulldoze** it, to save your life.

* * *

¶ Public opinion has had a new birth in the past 10 years. It has come to a realization of its power.

* * *

¶ The man on the street knows the value of his good will. He doesn't always use it intelligently—none of us do. He is misled some times by the artful and the designing—so are nearly all of us. But way down deep he wants to be fair—as all of us want to be fair.

* * *

¶ So the man in the street—who makes up public opinion—is not an influence to be approached in gum shoes, a butterfly net, and with a club in the left hand held behind his back.

* * *

¶ Does labor produce all wealth? Where does capital come in?

¶ He's just a plain, simple man like an editor or a public utility manager, to be talked to—if it becomes necessary to talk to him at all—**plainly and reasonably.**

* * *

¶ Flatter him, if you like—we all enjoy having our opinions asked.

* * *

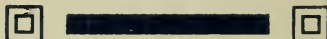
¶ Distract his attention, if you like, from the **unpleasant** thing you're trying to correct, to the pleasant thing—that's legitimate.

* * *

¶ But **don't** indulge in the folly of even seeming to fight him—and that's precisely what you are trying to do when you try to fight a newspaper.

* * *

¶ If public opinion becomes unjust, go your way, keep quiet and bide your time. It will **right itself** after a while. Sometimes it takes quite a while; and you feel tempted to fight back. But that's fighting **folly** with folly. Given time, a community will come to its senses. It will **recognize even its own unfairness.** It will even turn on the newspaper which taught it to be unfair.



¶ The Socialists polled more than 1,000,000 votes in 1912.



Trusts and Combinations.



WITHIN the past few years, the Industrial Trust was denounced by the people, condemned by courts, tried, convicted and sentenced by state legislatures and congress—yet within this time more trusts were organized and with larger capital than in all previous years!

¶ This situation has no parallel in history. The activity and violence in the denunciation of trusts was only equalled by the activity and calmness of their formation, and the extent and volume of this denunciation was only equalled by the extent and volume of capital organized.

* * *

¶ The fact that trusts multiplied in spite of official opposition and attacks, suggests the question whether there is not some vital principle of right at their foundation (for hardly anything exists without a reason) or some merit in their character, not recognized, or clearly understood which, when known and understood will move the people to petition for a speedy suspension of the death sentence as was demanded for its infliction?

* * *

¶ When a man needs food, clothing and shelter words will not satisfy him. It is

¶ Love is the greatest force in the world today.

things, not words, that count. Monopoly, combines and trusts are haughty words, but the best goods at lower prices are beneficial things.

* * *

¶ While many regard capital as an industrial enemy, related to the octopus, made up of eight or more greedy blood-suckers, that live and grow fat and powerful on its helpless victims, giving them barely enough in return to keep them in condition for producing more blood, still others look upon the trust as an industrial friend that gives us more comforts for less effort, more enjoyments in the ascending steps of the stairway leading from bare necessities to the highest luxuries, than ever before received.

* * *

¶ If productive energy is increased by large combinations of capital and some energy thereby saved, may we not confidently declare that the readjustment of industrial forces (which is all the while going on) will continue to be, as in the past, on the line of the least resistance to human vitality?

* * *

¶ This is no time to dodge facts or to deceive ourselves about the relation these aggregations of capital bear to industrial progress. In obedience to the constant and ever increasing demand of human wants, man has called to his aid the powerful and tireless forces of nature. He no longer supplies his wants from the

¶ More than 55,000,000 people are non-church members. Why?

elements of the earth with his hands. He has invented machinery and its application to production and distribution has been made.

* * *

¶ When it is agreed that the trust is a natural development of economic power in the industrial movement of this age, then surely, efforts should be directed, not to its prohibition and overthrow, but to such form of regulation as will prevent and correct evils resulting from abuse of power.

If there is economic power in trusts, then society needs it, as it does steam and electricity, and should make use of it for good. What would be thought of a city that put none but its weak men on the police force because some strong men had made bad use of their strength? What would you think of a statute that required the employer of strong, skilled men to so fetter their arms that his factory should not be more efficient than the factory of his weakest competitor?

It is **not** power or the use of it, that is to be feared, but the abuse of power.

¶ Man felt the need of animal power to help him till the earth and haul its products, so he harnessed horses and yoked oxen. There was **some danger** in it, but the strong and brave did not lay down because colts kicked and steers hooked. He tamed them to his service and utilized their power for his advantage.

* * *

¶ The greatest American leper—the yellow Journalist.

¶ Is there economic power in large combinations of capital not contained in the smaller institutions. In other words, can large institutions in a given industry, and under like conditions, produce goods and furnish service cheaper than small ones?

* * *

¶ What then is the question that meets the citizen on the farm, in the mine, on the railroad, in the factory, in his home and in his industrial relations? Manifestly, is it not, how can we use the power of organized capital for our benefit with the least danger of injury from its misuse?

* * *

¶ The locomotive kills people, the steam thresher sets fire to barns and grain, the planing mill cuts off fingers, the electric car has its deadly trolley wire and hazardous momentum, horses kick and run away, the trust overthrows competitors, but humanity, ever struggling (however blindly) for better conditions, selects its men of greatest skill, courage and intelligence, in specialized work, to apply these forces for the best results.

* * *



PROFIT is the purpose of trusts. They are not organized and operated for the recreation of their officers, or for the sole benefit of the public. In this they do not differ from other business institutions and most other human actions.

* * *

¶ Re-adjustment of wages must come.

¶ That competition between employers of labor enhances wages is true, but only temporarily, perhaps for a month or maybe for a year, or until, as bitter experience shows, labor flocks to the demand. Then follows an over-supply of labor. Men with their families become established in their homes. Then comes that heartrending conflict for a bare living and glorious promise contained in this kind of philosophy turns out to be mockery.

* * *



¶ One great cause of industrial disputes—neglecting the human element.



Fair Play for Corporations.



OVERNMENTS don't build railroads, they rightly leave that undertaking to personal initiative.

* * *

¶ The fundamental purpose of transportation agencies is public service. It is not a mere money making business to be conducted **solely** for the purpose of enriching the owners and along lines of personal selfishness.

It is **not** a business like a drygoods, grocery or purely mercantile institution.

It is a **public business** to be conducted in the interests of general welfare.

* * *

¶ The sins of Fisk, Gould, Huntington and others, were placed on the shoulders of all railroad men. No discrimination was exercised between the good and bad—all were accorded the same dose.

Railroads were made the "goat" of every political demagogue and yellow newspaper in the country. The torch of inflammation and hatred was everywhere manifest.

* * *

¶ On the other hand, to be perfectly fair, managers thought that public utilities built

¶ The founders of our government made it a representative democracy.

and operated by private capital, in which the government paid not one dollar, was a personal concern of those who had invested these funds. It was not a matter in which the public had any right to interfere, they declared. That was the generally accepted position of all public service corporations and—be it said in their favor—no law on the statute books until lately, obliged them to look at the question in any other way. Therefore, they did as they thought right and proper for their stockholders and endeavored to operate their business with the same end in view for which all corporations are organized—Profit.

* * *

¶ When the Supreme Court of the United States shattered that belief several years ago, every public service manager knew, for the first time, that a public service corporation is organized and operated first of all for the purpose of rendering service to the public.

* * *

¶ If the thought in mind had been to punish the arrogance of public service corporations, has not that result already been accomplished?

If we have in view the safeguarding of future interests of the public, has not the passage of many laws and the creation of various railroad commissions achieved that end?

* * *

¶ It takes a man these days to stand up for a corporation and demand fair play. Are you that man?

¶ No continuous prosperity is based on politics.

¶ Some men, are, in a sense, the stewards of the people; and should keep this thought in mind; and strive to make the most of this stewardship.

* * *

¶ They are rendering public service—and if the public does not fully understand and appreciate the character and quality of that service, the fault lies with the public service corporation.

* * *

¶ The first and foremost demand of the public is for adequate service.



¶ The Gateway is against Socialism; are you? Show us.



The Living Wage.

NOW, the right of man to provide for his family is a **natural** one. In the exercise of this right he may **sell** his labor for what he considers **just** compensation, or may **refuse** his labor for what he deems an inadequate return.

The measure which he must use in determining his decision is that imposed by **nature** itself. He must **support** his family, and the living wage which he has a right to demand is the one which will **maintain** his family in **decent** and **frugal** comfort.

The man who accepts **less** through **necessity** or **fear** of harder conditions, is the victim of force and injustice.

* * *

¶ The principles governing conduct of employers are well known and are generally accepted as the only **safe** ones which may be followed.

They may be summed up as follows: Capital has a **right** to the **just** share of the profits, but only a **just** share. Employers should treat those who work under them with **humanity** and **justice**; they should be solicitous for the **healthful** conditions of the place where workmen daily toil; they should use all **reasonable** means to promote the material and moral well-being of the employes. They should be kindly **humane** and **just** in all their relations with them.

* * *

¶ Hell is too good for some employers, also some labor leaders.

¶ On the other hand, workers are just as much bound by the Christian law as their employers. This fact seems to be lost sight of at times, and men give way to their baser impulses.

The spirit of envy generates discontent and the attitude of the laborer towards his employer becomes un-christian and pagan.

There is a disposition, too, to regard labor as an intolerable burden to be gotten rid of as soon as possible, and with as little effort as possible. This is contrary to Christian teaching. The Wise Man in Ecclesiastes who had tasted all the pleasures of life was forced to confess: "For I have found that there is nothing better for a man than to rejoice in his work."

This natural discontent is fomented and intensified by the noisy agitators of Socialism, the enemies of God and man, who would overturn the foundations upon which human society is built, and exile God from his universe.

* * *

A LIVING wage is not the same as a subsistence wage, nor a wage adequate for the maintenance of productive efficiency, nor a wage that corresponds to any of the current scales of expenditure. It has some reference to all of these standards, but it is identical with none of them. If it were the equivalent of mere subsistence, it could not become the basis of discussion; for even now practically every worker gets sufficient remuneration to keep him alive.

¶ Briefly defined, a living wage is a wage adequate to a livelihood. It is that amount of remuneration which will provide the la-

¶ Municipal ownership means closing the gates of progress.

borer with a livelihood becoming to, worthy of, and proper for a human being.

Hence the ideas of a living wage and a decent livelihood are **fundamentally moral** rather than physical or economic.

They regard the laborer as a **person**, as a **quasi-sacred being**, as one possessed of intrinsic worth, as "an end in himself." The laborer is **not** conceived as a mere means to any other individual, or to any social purpose or interest. He is a person, morally obliged and morally privileged to pursue self-perfection, to develop his personality, to live a reasonable human life. For this purpose he must have the **means of exercising and developing** all his faculties, physical, mental, moral and spiritual. To what degree? Well, to some degree; to a reasonable degree; to that degree at least which is necessary in order that he may live as a human being and not as a horse or a pig.

So much at least is embraced in the idea of a decent livelihood.

* * *

¶ It ought not be necessary to remark that the doctrine of man's equal rights to a decent livelihood **does not imply** rights to equal amounts of the earth's goods or products. In some respects men are equal; in others they are unequal. Justice demands that with regard to the former, they should be treated **equally**, but with regard to the latter, **unequally**. Since they are equal as persons, they have equal claims to the means of safeguarding personality; since they are unequal in the degrees of their capacities and needs, they have no claim to

¶ The Gateway's cause is the cause of humanity. Will you enlist?

receive equal amount of opportunities and satisfactions.

* * *

WHAT today is a living wage in terms of money? Obviously it differs in different places. Professor Chaplin places it at \$900 per year for a man and wife and three children in New York City. Mr. Streightoff's estimate is \$650 for smaller cities, without any provision for saving or insurance.

Probably the majority of competent students would agree that for the head of a family the minimum adequate living wage today in the large cities of the North and East is \$750 a year. In the case of women workers the living wage is not less than \$8.00 a week in any large city.

* * *

THE living wage problem is, therefore, sufficiently grave and sufficiently difficult. . It cannot be solved by any quick, easy or simple method, or by any one method whatever. Its solution can be brought about only through the co-operation of many agencies, individual and social.

¶ In the first place, a large proportion of the underpaid laborers could materially raise their wages by the practice of greater industry, efficiency, thrift, sobriety and courage in their every day lives.

On the other hand, probably a majority of those employers who now pay less than living wages could increase these rates of remuneration without being driven out of business, and without being compelled to reduce their own standards of living notably

¶ Love, in its broad sense, is the connecting link between capital and labor.

or unreasonably. After all, it is upon the employer that the moral responsibility of paying a living wage primarily falls.

¶ Those of us who do not believe in Socialism, or in any other single and simple solution of the social question, ought to do our utmost to promote the movement for a universal living wage.

If all workers who are now compelled to accept wages inadequate to a decent livelihood had their remuneration raised to that level, all the remaining particular industrial problems would be within measurable distance of solution and the menace of Socialism would be relatively negligible.

* * *

It is a fact of human nature, that however mean and contemptible a man may be at heart, or in his intention, he hesitates to so appear in the public regard.

Discreditable and unworthy conduct which some men are prepared to regard as smart or shrewd, provided the results only and not the methods become public, would never be attempted were it known that the whole of the transaction might sooner or later be exposed to the light of day.

To prevent the mean man profiting in his meanness, that is what should be aimed at above all else in any endeavor to terminate industrial wrong.

Publicity even more than penalty is likely to effect in this end.

* * *

¶ Socialism has its cemeteries all over the world.



Strikes and Lockouts— Why?

¶ STRIKES! Strikes!! Strikes!!!
The Curse of Labor!
Lockouts! Lockouts!! Lockouts!!!
The Cancer of Capital!
The two combined spell War and Disaster.

* * *

¶ Why should not strikes and lockouts cease?

They are unnecessary, wasteful and harmful to all parties concerned. Strikes are always destructive to the peace and prosperity of the community. Disturbance, turmoil and bloodshed invariably follow in their wake.

¶ Strikes belong to the dark ages and have no place in these enlightened times. The workmen get the worst of it in a long drawn out struggle, while the employer who has been through one strike never wants another if it can be avoided. And strikes and lockouts can be avoided if we had a law on the statute books that offered a fair and intelligent method of settling these controversies.

* * *

¶ The Bulletin of the New York State Department of Labor is an interesting document, revealing, as it does in startling figures, a hidden story of unnecessary and unjust industrial strife and contentions.

¶ During the first six months of 1909, it

¶ Without love, men cannot dwell in unity.
Hate means war.

states, 93 strikes were in force involving 30,777 employees.

During the first six months of 1913, the number of strikes increased to 195, while the number of strikers reached the grand total of 124,573 employees !

An increase of more than 100 per cent in the number of strikes and 400 per cent in the number of employees directly affected ! And this in less than 5 years ! It is a shame and living disgrace to American manhood !

* * *

¶ Go further, take in the larger field of industry in the United States.

¶ An incessant warfare has been waged for 30 years past between capital and labor, resulting in paralyzing losses in wages, profits—and even life itself !

Between 1881 and 1900 we had 22,793 strikes, an average of 1,139 for the year, or three strikes for every working day.

From 1900 to 1905, the number rose to 13,964, or nine strikes for every working day—an increase of 300 per cent during the later years.

These strikes cost the country in wages, expenses and loss to trade \$396,769,392.00. And this does not include the terrible loss of life and bloodshed that accompanied these wars.

* * *

¶ What is the strike for? What is its purpose?

¶ A strike is nothing more nor less than WAR. It is a hostile act on part of the employees—the strikers—who demand Justice, or what they conceive to be justice, from their employer.

It becomes a war of conquest between the employer and his men.

¶ Like all wars, the toll is heavy, whether

¶ The business man with eyes constantly on the ledger resembles the ostrich.

ending in victory for one side or in a compromise.

Destruction of property, loss of life and wages, the end of peace and good will that previously existed between the employer and the worker, are only a few of the many direful consequences of these unnecessary conflicts.

* * *

¶ On whose shoulders falls the greatest burden? On the men engaged in these wars? No. On Society? No.

The innocent wives and mothers and children, the dependent, are the sufferers. They are deprived of many comforts, are even reduced to starvation—all because men have lost all sense of love and humanity and have become like the tigers of the jungles, ready and eager to tear open each other's throats and suck in the blood of their fellow-man.

¶ But are strikes never justified, you ask. Yes, I answer, just as wars are sometimes justified.

But strikes and wars are justifiable only when all other honorable means have failed to secure justice.

¶ What has the strike proved? Does it prove the justice or the injustice of the strikers' demands? Not at all.

The result of the strike simply proved that the stronger side won out. Nothing else. And every strike, without exception, proved the same thing. The side that has the longest purse and the greatest resources, will almost always be the victor regardless of the justice or the injustice of their position.

So that a strike is simply a war between two parties in which the strongest side proves victor in the end.

¶ Realization of God's humanity is badly needed in this country today.

¶ Labor disputes in the United Kingdom, for the past ten years, resulted in a loss of \$84,722,000.00 in wages, not including an enormous sum spent in strike benefits. Opposed to this gigantic total, was a gain of \$13,209,000.00, leaving a net loss to the workmen of over \$70,000,000.00 !

¶ During this same period, workmen secured advances of \$72,947,000.00 in wages through arbitration and conciliation. That is, when strikes were carried on, workers sustained a net loss of over \$70-000,000.00.

On the other hand, when other disputes were left to arbitration, a gain of nearly \$73,000,000.00 resulted to the workers. Arbitration proved its superiority over the strike method.

¶ In the United States, during the past six years, more than 15,000 strikes have been in force, resulting in loss of millions of dollars, not to say anything of the terrible bloodshed and loss of life.

¶ Shall we follow the Conciliation plan or will we continue to sacrifice our property and our lives on the field of war? That is the greatest industrial problem in America, today.

* * *

¶ An ounce of prevention is worth a pound of cure. Why not prevent strikes when strikes are so costly and so unnecessary? It can be done?

¶ Remember—

¶ An ounce of prevention is worth a pound of cure.

¶ Family is the unit of society on which is based the state; destroy the family life (divorce) and the state falls.



Old Captain of Industry.



THE great central fact in all the seething sea of new ideas is, after all, very old and very simple. The better human understanding has been glimpsed in every age in which noble men dreamed of a more perfect social condition. It is as old as the dust underneath your feet. It is as old as Cain and Abel. Cain, when asked what had become of his brother, replied in words that have forever been ringing down the halls of time: "Am I my brother's keeper?"

¶ It is the greatest question and greatest answer ever made in all the annals of recorded history, sacred or profane.

* * *

¶ And for thousands of years in each new generation poets, philosophers and other noble minds have again and again returned to the same question.

Today, the weathercock is turning strong, in the wind, toward the better human understanding. Human nature is the same but the tendency is at least toward the obliteration of the old scoundrel known as the Buccaneering Captain of Industry. This man at heart, was a crooked devil.

* * *

¶ Now after all is said, man is not like the sleeping dog in the sun. Man does progress in his plans, and there are even poets, priests and philosophers who think they behold now and then some slight evidences of a change of heart toward one's fellowman.

¶ My Country 'Tis of Thee has given way to the Tango.

The air is full of the words of good will, but these remain so much empty sound unless you can be made to see your plain duty.

* * *

¶ This is where the old-time Captain of Industry made his terrible **mistake**—just as you are making yours. He thought that the **basis** of loyalty between capital and labor is **wages**. He was wrong.

Loyalty implies love, but there can be no loyalty when terms of employment are based on wages governed by the laws of supply and demand, only. He was a fool even to believe that murderers can prosper. That's the principle the old-time Captain of Industry set up, and in its defense he lost his immortal soul and his family went to hell.

¶ The old-time Captain of Industry had only **one** idea—the absolute, ruthless **destruction** of his own species, by murder.

If you earn a dollar for bread and the old-time Captain of Industry **cheats** you out of that dollar, is he not committing **murder**?

Is not a man a murderer who deprives you of the **right to live**, after you have **earned** that right by honest labor? Is he not a murderer who makes drunkards, prostitutes, outlaws and who commits **crimes** against little children?

* * *

¶ What awful things the old-time Captain of Industry did in order to pile up his millions. His textile workers lived in squalor; the shacks were **falling down**; the roofs were **leaky**, bathrooms a dream, air foul with odors, yards and corners filled with garbage, ashes and manure.

¶ Athens, repudiating the Eugenist theories, left us a great heritage in art, literature and architecture.

Wives and mothers **half starved**, laborers, herded like swine in cattle cars, had to eat, sleep and—almost before each other's faces!—go through the private conventions of the body.

* * *

¶ The methods of the old-time Captain of Industry are **now** classed with those of Geronimo, the most blood-thirsty Indian in all history, or with scoundrels like Captain Kydd, whose sole aim was loot and murder, revealed in many hideous shapes.

* * *

¶ The old-time Captain of Industry is the man we wish to bury, bury so deep that not even the **stink of his carcass** will contaminate the green turf above his miserable dust.

* * *

¶ When the books are opened on the last day, will those **human wolves** dare to face the great white light, thrown without fear or favor, on the naked reality of private history? And where will you stand, **yourself**, reader? Are you making Cain's answer, too?

* * *

¶ There is such a thing as **private right**. Labor has its right, capital has its rights, but **private rights cease** when they become **public wrongs**. Surely in organized society the Government representing the people, whether it be of the state or of the country as a whole, ought to step in and take hold of a situation where **parties** to a dispute are unable to settle their differences, and the **life and happiness of individuals** are threatened thereby.

* * *

¶ The first duty of a public service utility corporation is **good service to the public**.



The New Captain of Industry.



LOVE in its broad and highest sense has always been, and will continue to be, civilization's **greatest** force.

* * *

¶ We are not talking poetry. Love means loyalty in its practical application to business and this is a business article. Already the solution is emblazoned by the new commercial leaders so that all may read—and reading, understand.

Love is the connecting link between capital and labor; it is the **bond** that **welds** the one to the other, **holds** them together.

* * *

¶ The Love you and I bear to our fellow-man, our brother, has made possible the great Society of which you and I are members today. Without Love, men cannot endure to be together. Just so soon as Hate enters, war begins, and Society is disrupted.

¶ The old buccaneering Captain of Industry ignored the fundamental basis which keeps Society harmonious and intact.

Thank God, his time is over.

In his place, stands a man who recognizes the all-controlling influence of Love in the perpetuation of Society.

And the new Captain of Industry first and foremost is a builder and constructor, who believes that business is not war, that it is, instead, harmony and progress.

¶ Publicity is a two-edged sword—it cuts both ways.

He believes in the basic principle of **Brotherhood** founded on Love.

He has taken the principle of Love out of the skies, has made it practical in its application to business. The new Captain of Industry believes that **loyalty** flowing from Love, between master and man, is **necessary** to secure Industrial Freedom. He knows well that **greater** returns are produced from **contented** loyal employes than from **discontented** workmen.

He knows, that to win contests his fighting force must be **organized**, **thoroughly equipped**, **ably officered**, and above all must be **loyal** to their leader.

* * *

¶ The New Captain of Industry has made Washington and his soldiers the practical guide.

* * *

¶ The new Captain of Industry recognizes and **accepts** as true the **unity** of Society; that rich and poor, buyer and seller, employer and employe, master and man, have **interests** so closely **interwoven** that whatever affects one, necessarily affects all members. **Discord** in this harmonious unity, he concludes, results in **chaos**, **disintegration**, **war**, **isolation** and **final extermination**.

¶ Love is the **compelling** motive for men to live together; for without Love—with hate in one's heart—men cannot build a nation.

This great, central illuminating fact is the **basis** on which the modern Captain of Chivalry conducts his business.

* * *

¶ Men work for money. The new Captain

¶ The Yellow Press, The Political Demagogue, The Labor Agitator, The Bucaneering Captain of Industry—Parasites.

of Industry gives him a just proportion of his profits.

Men work also for promotion. The new Captain of Industry opens up many avenues of advancement.

Men want to labor under healthful conditions. The new Captain of Industry builds factories affording plenty of light, heat and air, as well as sanitary, educational and social comforts.

Did the employe have an accident? He is taken to the new hospital of the Solvay Company.

Is he sick with Tuberculosis? The new consumptive hospital built by the Sante Fe railroad at Albuquerque, N. M., is at his disposal, where he is cared for without cost.

Do slack times threaten lack of employment? Mr. E. H. Gary of the U. S. Steel Corporation kept the great mills going night and day, during dull months, being forced to find a foreign market for his products.

* * *

¶ But why continue? The new Captain of Industry upset old traditions. His workers are not slaves.

They are human beings, like himself, and are treated as such. The new Captain of Industry solved the great Industrial problem in a very simple way.

He acknowledged every man his equal—and in return his employes gave him loyalty.

¶ His Humanitarian work realizes the larger hope for our Country. His belief in equality and brotherhood of man, applied in his business, is one of the strongest arguments against Socialism and unrest in the Industrial world.

¶ The I. W. W. is the workingman's plague.

The
GATEWAY
MAGAZINE

**DIME BANK BUILDING
DETROIT, MICHIGAN**

TESTIMONIALS

FROM A GOVERNOR OF OHIO AND ONE TIME CANDIDATE FOR PRESIDENT OF THE UNITED STATES.

Columbus, Ohio, Dec. 11, 1914.

My Dear Mr. Hogan:—I am in receipt of a copy of your pamphlet entitled "Hot Shots." It is very unique and interesting, and gotten up in capital shape.

I am especially impressed with two planks in your platform; (a) To combat Socialism and (b) To advocate Individual Initiative as the basis for all Social, Industrial and Political Progress."

To my notion the danger that besets our people arises from the tendency to communism and away from individualism. You cannot too strongly combat the Socialistic tendencies of the growing number of our citizens who are lured by the seductive theory that the government ought to do everything for everybody. In this fight I wish you the greatest success.

(Signed) JAMES E. CAMPBELL,
Former Governor of Ohio.

FROM A NOTED EDUCATOR.

Detroit, Mich., Dec. 14, 1914.

My Dear Mr. Hogan:—I am in receipt of the booklet "Hot Shots" and also leaflets on certain phases of our Social and Economic evils.

I haven't yet had the pleasant opportunity of perusing the booklet and leaflets, but I am sure from my knowledge of The Gateway that they contain much practical wisdom.

I wish you great success in your effort to create a just and more amicable relation between Labor and Capital. This question is rife with problems, and it requires an unflagging courage to assert in season and out of season the basic principles through whose medium even a partial solution may be reached.

(Signed) REV. WM. F. DOOLEY,
President, University of Detroit.

FROM A NATIONAL PUBLIC UTILITY OFFICIAL WHO PREACHES AND PRACTICES A FAIR DEAL.

Detroit, Mich., Dec. 15, 1914.

Dear Mr. Hogan:—I heartily endorse Hot Shots and consider it the best little booklet of the year. Your campaign against Socialism and for a better understanding between men, has my hearty support. My Platform should have a million subscribers.

(Signed) J. T. LYNN.

FROM A FAMOUS NEWSPAPER WRITER.

Hollywood, Calif., Dec. 18, 1914.

"Hot Shots" is the most pointed and original booklet of the year. If President Wilson were the publisher Hot Shots would be translated into every tongue.

(Signed) JOHN H. GREUSEL,
Famous Newspaper Interviewer.

And many others of similar import.

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HOT SHOTS

